ان الدین عند اللہ الاسلام

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The Review of Religions

Edited by Ghulam Farid Malik, M. A.

Vol. XXXIII NOVEMBER 1934 No. 11

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NICHOLAS II IN CAPTIVITY AT TZARSKOE SELO

The Imperial captive (marked with a cross) is employed with other prisoners in laying out kitchen gardens on what had been the lawn of the Alexandra Palace. On the left are seen the Empress and two of their daughters.

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نحمدہ ونصلی علی رسولہ الکریم

In the name of Allah, the most Beneficent and the most Merciful.
We praise Him and invoke His blessings upon
His exalted Prophet.

"A Prophet came unto the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs."

A GREAT SERMON

Delivered by Hazrat Khalifa-tul-Masih, Head of the Ahmadiyya Community at Qadian on the 19th October, 1934.

After reciting the opening chapter of the Holy Quran Hazrat Khalifa-tul-Masih said:—

First of all I direct all our missionaries present here in Qadian that immediately the Friday prayers are over they should present themselves at my house in *Darul Anwar*, as I intend to send them out on an important mission in connection with the forthcoming Assembly elections. They will be required to proceed to Sargodha, Jhang and Mianwali districts. The Nazir Daawat-o-Tabligh (*i.e.*, Secretary for Missionary work) should see that they are immediately provided with the money necessary for the journey so that they may start this very day.

In the next place I wish to draw the attention of my friends to the fact that the Government, in view of

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certain considerations—considerations which I do not regard to be right and proper—have notified (and we have promised to fully co-operate with the authorities in this matter) that during these five days, or rather perhaps up to the 27th of this month, no one in Qadian should carry any stick in his hand. Accordingly you will notice that although it is a tradition in our family never to go out without a walking stick and although the promised Messiah (*i.e.*, the Holy Founder of our Movement) himself used to say that whenever he went out he invariably carried a stick, still, in deference to the order issued, I have come here to-day without a stick. When I am showing such scrupulous regard for this order it behoves every member of the Ahmadiyya Community to obey it and fulfil the promise that has been made on our behalf. All Ahmadies should therefore abstain from carrying any kind of stick during these days.

After this I wish to say that in about a week's time, provided the Almighty God gives me the power and the opportunity to do so, I intend to make a very important announcement to my community. I have deferred this announcement as I do not deem it proper to make that announcement during the coming six or seven days. At the end of that period when I make the announcement I will also state the grounds which have necessitated it. Meanwhile I wish to recall to your mind that you call yourself Ahmadi; you claim that you are the chosen people of God; that you believe in the Messenger of God with the complete and entire conviction of your innermost beings; you claim that you have tendered your lives and properties at the altar of a righteous and sacred cause; and you claim that in return for these sacrifices you have entered into a sacred covenant with God, with Heaven as your reward. Many among you have solemnly renewed this promise at my hand, while thousands among you have taken this pledge at my hand for the first time, having come into the fold of Ahmadiyyat during the days of my own Khilafat. God Almighty says in the Holy Quran that if your parents, your sons, your wives, your

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near and dear ones, your properties and estates are dearer to you than God and His Holy Messenger, then your Faith has no reality in it and no value. This announcement which I will make, will be no ordinary announcement ; it will be a declaration of war for every person having a flaw or a weakness in his Faith however slight ; it will be a declaration of war for every person who hides in his heart even the faintest tinge of hypocrisy. Nevertheless, I know for certain that the members of our community, with very few exceptions, are all true believers and stand firmly by the sacred convenant which they entered into at the time of taking the oath of allegiance and that they are, always and at any moment, ready to make any sacrifice which they may be called upon to make under this convenant. It is forbidden to the congregation to speak during the sermon but when the Imam allows it is permissible to do so, and I ask you here and now whether you stand by the pledge you have given. (Shouts of yes, yes, certainly, most decidedly—from all sides.) I, then, impress it upon you that you having sold your properties and your lives at my hand, I can, within the limitations imposed by the *Shariat*, (*i.e.*, the laws of Islam) demand any sacrifice from you ; and that it is the bounden duty of every Ahmadi to respond loyally and wholeheartedly to any demand that I might deem proper and necessary to make. Whosoever will fail to do so will prove himself to be a hypocrite and not a true Ahmadi.

Now the first demand which I make and which I look upon in the light of a test of your obedience is that a *jalsa* is going to be held here about which I have received reliable reports that the conveners of this *jalsa* are bent upon creating a disturbance of one kind or another at Qadian, and if these reports are correct I order every member of the Ahmadiyya Community in no case to utter a word or raise his hand against any one during these days even if he be assaulted and beaten. This order will apply to such cases also (if any there be) in which there may be extreme and imminent danger to life and it imposes an absolute restriction,

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for the time being, upon both the hand and the tongue of an Ahmadi. If, during these days, any of you should come upon a scene where an Ahmadi is being assaulted or actually killed even then he should pass quietly by and should in no way try to help him. I would, however, instruct that those of you who possess photographic cameras should prepare them for instant use and always carry them on their person, and all others who can conveniently procure such cameras should at once proceed to do so, and whenever and wherever an Ahmadi is being assaulted or beaten by our opponents and wherever the police are careless and negligent in the proper discharge of their duties or show bias or favouritism or act unjustly photographs bearing out the fact should immediately be taken. They should say nothing, do nothing, beyond taking snaps of every such situation in which policemen or officers on the spot may be lax in the proper discharge of their duties or in which any Ahmadi may be found being victimized. If, therefore, these reports which I have received are correct and if our opponents are really bent upon mischief then this order of mine will serve as a test for your professions of faith and will bear out as to how far you are prepared to sacrifice your lives in the service of religion. Then I shall put my second demand before you and shall see to what extent you fulfil it. But as I said I do not wish to put the second demand before you during the days of the *Aharari Jalsa* lest it should be construed as a retaliatory measure on our part, and lest it should open some other door of disorder and disturbance. When, however, this *jalsa* is over I shall see how many there are among you who are ready to make the required sarcifice.

You cannot but be aware that the sacrifices which our Community has made so far are quite insignificant as compared with the sacrifices rendered by the followers of Moses or the disciples of Jesus or the blessed companions of the Holy Prophet Muhammad (may peace and blessings of God be upon them all). But the time has now come for us to make sacrifices of a kind

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and in a manner which, bearing early fruit, should raise us to those heights to which it was the holy mission of the Promised Messiah to raise those who follow him.

I am confident that if any of you are called upon to travel to far distant countries without as much as a penny in their pockets they will at once leave the comfort of their homes and start forthwith on their journey; that if any among you are called upon to materially change their standard of life and way of living, they will not be found wanting; that if any among you are required to wholly devote themselves to the service of the Community, they will cheerfully come forward for the purpose. But those who fail to fulfil these demands, we shall no more count as belonging to us and their connection will be severed from the Community.

A very heavy and grave responsibility has been laid on our shoulders. The Government has offered a grave insult to our Community so grave that there can be no rest for us, no peace of mind until that insult is wiped out. But our efforts shall be strictly confined within the law and the ways and means to which we shall resort shall be the ways and means of love and amity. I am here reminded of a remarkable incident in the history of the British Army. An officer on one occasion, while speaking to one of his men used abusive language. The great soul of the soldier writhed under the insult but he controlled himself and remained silent. Sometime afterwards during the war the officer was called severely to account for his failure to capture a strong enemy position allotted to him. He knew that the position could not be carried except at a supreme sacrifice and he called for ten volunteers who may, for the sake of their King and country, go unflinchingly into the furnace. When these ten heroes had stepped out he called for a volunteer from among these for a still harder task—that of marching out to the assault at the head of these men in the face of a withering and annihilating enemy fire which scarcely

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left one chance in a hundred, of his coming through. The man who now came forward was the selfsame man who had suffered that deadly insult at the hands of the officer whose honour he was now staking his own life to retrieve. He dashed out at the head of his comrades through a living inferno of streaming lead and God protecting him he captured the position. When on his return he met his officer, the latter offered his hand as a token of cordial congratulations and of his deep sense of gratitude. But he declined to take the proferred hand saying that it was in this way that he had avenged himself for the insult which that officer had offered him and that he had no mind to debase himself by shaking hands with him. Our revenge also (God willing) will be of a similar nature. We shall bring it home to the Government that the charge which they have brought against us is false. We shall show them that we are far more faithful and loyal than even those Government officials who hold important posts and draw large salaries. We shall show them that we act up to the teachings of the Promised Messiah concerning the maintenance of peace and tranquillity to an extent and in a manner the like of which can not be found among any people in the world to-day. We shall put them to shame by avenging ourselves in this way and the coming generations will see how mean their attitude was towards a Community so truly loyal and so truly peaceful. But I will issue instructions regarding it later on and then it will be the duty of every true Ahmadi to obey them.

For more than 50 years we have upheld law and order and have sarificed lakhs of rupees in the interests of the Government and no one can show that we ever took or desired to take as much as a copper in return. We have in our possession papers in which the Government has eulogistically recognized the services rendered by our family and which contain a promise in clear words that our family would be restored it its state of former greatness. Our ancestor held the title of *Haft Hazari* from the Mogul Emperors—a title that was seldom bestowed on any one other than princes of the

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royal blood. He also held the title of *Azud-ud-Daula*, *i.e.*, the strong arm of the Government. But we have never placed these papers before the Government and never asked for restitution. Neither on the other hand have we suffered our zeal in the service of law to cool in any way but have with each succeeding day acted with increasing loyalty. We have fought against the Congress; we have combated the *Ahrar* Movement and in these struggles we have spent lakhs of rupees on the side of law and lawfully constituted authority. We have even sacrificed valuable lives. During the Great War we offered the best men in our Community for Military service. We have in our possession various letters and communications by Sir M. O'Dwyer, Lord Chelmsford, Lord Irwin, Sir Malcolm Hailey, Sir Geofrey DeMontmorency and other high-placed officials, some over their own signatures and some over those of their secretaries, in which they have borne testimony to the unflinching loyalty and the highest sacrifice of our Community. But to-day the officers of Government say that we are disturbers of public peace. Come what may we shall never take rest until this terrible and false charge is fully and thoroughly exposed, and in future also we shall uphold law in a manner which will conclusively prove that we are prepared to make far greater sacrifices and are far more loyal to the King-Emperor, the Government of India and our mother country than those who draw thousands in salaries in reward for their services and then present themselves before His Majesty's Government with their beggar's bowls in order to get a title or some other reward. We are true believers by the grace of God and a true believer is never afraid. The loyalty which we have shown to Government we always show in pursuance of our established principles. Our religion teaches us to remain faithful to the Government under which we live. Therefore, even after this serious provocation, we are not prepared to forget our principle which amounts to a covenant with God and we shall bring it home to the Government that it is grossly misled or mistaken in bringing this charge against us. I, therefore,

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direct that in the coming days no Ahmadi should raise his hand or open his mouth, no matter how great the disturbance and how serious the provocation might be. As there are some hypocrites also in Qadian, it is possible that they may become instrumental in creating some disturbance. In view of this fact I order that even if you see your own father or brother or some other near or dear friend or relative being assaulted or beaten before your very eyes it will not be permissible to you to go to his help. You should on every such occasion leave that place and going to the responsible officials of the Community or the Government authorities draw their attention to the matter but you should in no case act upon your own initiative and should keep perfectly quiet until the *jalsa* is over. In other words I am taking away from you for the time being even your right of self-defence. At the end of the *Jalsa* I shall tell you how while still remaining within the bounds of law and order and still remaining as we must remain the loyal subjects of the King-Emperor, we can disprove the flagrant and unjust accusations which are being brought against us to-day.

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THE INFLUENCE OF ISLAM ON ASIATIC CULTURE

Si monumentum requires circumspice.

From Suez, where three continents meet, to the extremity of the Far East, the student of sociological history has only to look around to apprehend the extent of the influence of Islam on Asiatic culture, to put it more accurately the influence of Islamic culture on the civilizations of Asia. For, as a prominent Indian leader once pointed out, the terms, " the East " and " Asia " are vague and misleading, since there are tremendous differences, national and cultural between the different countries and nations of Asia, between, *par example*, the Bedouins of the Arabian desert, the Hindus of India, the nomads of the Siberian steppes, and the pastoral tribes of Mongolia. Ethnically, there is no link between these races of Semitic, Aryan and Mongolian origin, respectively, their languages and cultures are distinct, they have no common factor save their co-existence on the continent of Asia.

Failure of Pan-Asianism

We said, they have no common factor, we should have said they had none, till they came in contact with the religion and culture of Islam. For, while the Pan-Asianism of Pandit Malaviya's dreams has no existence in reality, save perhaps as a pawn in the game of the Soviet intriguers behind the Pan-Asiatic Conferences which, the Chinese and Japanese, who count, deride, the bond of Islamic brotherhood is a very real one, and the influence of Islamic culture has had the effect of creating a common factor between Bedouin, Turkoman and Indian. In varying degrees, and at various times, on the other hand, Islamic culture has touched and permeated Arab, Hindu and Mongol, to a far greater extent than Hinduism and its off-shoot, Budhism. For, while the latter is the nominal religion of China beyond the Great

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Wall and of Japan, it has not touched the civilizations of these two countries, which are informed and inspired respectively by the ethics of Confucianism and the hero-worship of Shinto.

Mongolian Buddhism

While there is so little in common between popular Buddhism and the professed Buddhism of the Chinese and Japanese, that the latter call the Daibotsu *Osaka Sama* (the black god) and the former worship him along with a number of animistic deities, the attachment of the Mongolian Turkomans of Central and Eastern Asia is no less real and orthodox than that of the Arabs of the Hedjaz. On the cultural side, the influence of Hindo-Buddhism in China and Japan is *nil*. To take only one example, the essence of the Buddhist ethic, as distinguished from its agnostic philosophy, is its pacificism and humanitarianism, carried to such an extent that the Jain Buddhists of India are said to go out after dusk with their mouths covered lest perchance they might ingurgitate an insect and thus take life, the Chinese and Japanese are eaters of flesh to a man, and in the latter case at any rate, warlike to a degree.

Real Penetration

On the other hand, where Islam has penetrated as a religion its culture has permeated the Islamized races, raising them from savages, such as the non-Muslim Turkomans were in the days of the terrible Ogatai, to civilized and disciplined people like the Mughals who invaded India with Babar. Nowhere, by the way, was the influence of Islam more evident than in its effect on the Turkomans of Central and Eastern Asia, whom it raised from the position of savage nomad warriors who had no fixed abode, but wandered from tract to tract in search of pasturage for their crops and spoil of ravaged cities for themselves. Between the hordes of savages who terrorized Central Asia and finally swept across Arabia into Europe under Chenghiz Khan, and the highly disciplined troops and cultured officers of Babur there was a difference that no force could have wrought save that of Islam.

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Turkoman Civilization

Historians of the Turki races, one off-shoot of which conquered and colonized India and came to be known as the Mughals, paint a terrible picture of the barbarous manners and savage cruelty of these scourges of humanity. Between Ogatai, the most terrible of the Chiefs of the Turkoman hordes, who slew men and women and children for the love of slaughter, to the humane and cultured Babar, was a transition impossible in a few hundred years save through some miraculous agency, —and that miraculous agency was Islam.

Islam and the Mongols

To trace the transition from the savagery of the Mongol hordes, nomads and brigands by blood, to the ordered luxury and high civilization of the Mughal Court in India under the Timurid Kings is to give the history of the influence of Islamic culture on one very important Asiatic race, a branch of which gave India its *lingua franca* and a revenue and judicial system which were entirely adopted by the East India Company when they first came into power as tax-farmers of the Mughals, and which are still the basis of our administrative system.

Muslim Culture

Urdu is still the *lingua franca* of India, the only language which will carry a man from one end of the country to the other; over a great part of the country it is the court language; it is the only language that has so far successfully been adopted as a medium for University education. It was the Muslim artists who first showed India that pictorial and statuary art lay in the interpretation of reality, not in monstrous imaginations of many-headed and many-armed monstrosities, the like of which there never was on land or sea. And above all it was through Islamic cultural influence that the ideas first came to be conceived in this land of the equality and brotherhood of all men, of the right of man to humane treatment as a *man*, and not as a member of a particular race, caste or country. If in Europe it was through Islam that the *jus gentium* or international law was first recognized as against that purely national and municipal law which sanctioned the perpetration of any atrocity on those

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beyond the pale, so in India it was the example of Islam that taught that there was a brotherhood of man that transcended the brotherhood of race and of caste.

India's Mission—or Islam's

In a recent issue of the Hindu review *Prabuddha Bharata*, it is claimed that the mission of India has been to spread the gospel of love and peace, and that it was in this way that the influence of Indian religion and culture spread over to Ceylon, Burma, Siam, other lands of Indo-China, of Malaya and Indonesia, to Afghanistan, Turkistan, China, Korea and Japan. And wherever the Indian civilization went, it uplifted people, instead of extirpating them or destroying their cultures, as is the case with Western civilization.

Almost every word of this applies to the spread of the religion and culture of Islam, which are undoubtedly predominant in Malaya, Afghanistan, Turkistan and Indonesia, whereas Hindo-Buddhism, as we have tried to show has never had anything more than a nominal influence among the Mongolian races. And whereas the influence of Hinduism in uplifting peoples has resulted in producing in India, millions of Harijans deprived even of *human* rights, Islam has civilized and made men of even the most savage races with whom it came in contact, whether among the head hunters of Java and Borneo, or the savages of darkest Africa. The civilising influence of Islam among the primitive tribes of Africa, as compared with the influence of Christianity is indeed admitted, even by British officials and British missionaries.

A Practical Religion

And if Islam has thus been successful as a civilizing influence in Asia, as in other countries, and if its culture has to a great extent become that of those who have come within its religious fold, it is because Islam is a polity as well as a religion, it is in fact a practical religion, which is as much concerned with the conduct of a man's wordly affairs as with his future life. Islam is essentially rational as well as essentially practical. "The first thing created", says the Prophet of Islam, "was reason. God has not created anything better than reason."

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"Verily a man has performed prayers, fasts, charity and pilgrimages and all other good deeds", said the Prophet on another occasion, "but he will not be rewarded save in proportion to the sense he employs." The Quran states: "There is no piety in turning your faces towards the East or the West."

The True Faith

According to Islam *Iman* (faith) means knowledge of a thing with such a conviction as to its truth as will incite one to live up to it. It does not signify belief that cannot be translated into action. Islam does regard rituals and ceremonies as essentials but not as fundamentals of religion. In fact, mere dogmatic doctrines have no use for a person who doest not observe his religion in every deed and action, in every thought and conception. It is this essentially practical and rational character of Islam that has made Islamic culture a deep-rooted and permanent influence in Asia. And, Islam does not stand still, steadily its influence is increasing, if in the past that influence did not to any great extent penetrate China beyond the Great Wall, or permeate the Island of Japan, there are indications that this influence is being felt in both these countries, particularly in Japan which is keenly interested in the heroic struggle for freedom of the Muslim Turkoman subjects of the Chinese Republic.

Conclusion

This article does not aim at being encylopædic. Obviously the influence of Muslim culture in Asia was strongest in Arabia and Persia. The Arabs it raised from the position of a barbarous Semitic tribe, given over to idolatry and human sacrifice, to the conquerors of the world, the bringers of civilization to Europe. The Persians, too, it raised from primitivism to a high position among the nations of the world, and to-day Persian civilization is basically Islamic, as indeed is the civilization of all of the brown and black races that count in the modern world. But to write of Islamic influence in Persia and Arabia would be to write, not a magazine article but a book, not indeed a book but an encyclopædia.

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OTHER PARALLELS

By Maulvi Muhammad Din, Late Muslim Missionary in America

Mr. Hans Thimme, a graduate of the Universities of Marburg and Münster, and an Exchange Fellowship Student in U. S. A. in 1932—33, writes on Mormonism and Islam in the April issue of the *Muslim World*. The ostensible reason assigned is comparative religion, but the insinuation, as it comes out at the end, is that both the religions (Islam and Mormonism) are representatives of the type of Theocratic—Autocratic systems cropping up at stated periods of world history, striking parallels of which could be found, he says, in the mysticism of India and of the Catholic Middle Ages, the Catholic-Protestant controversies and the Mahayana and Hinayana split in Buddhism or the Amidaten-Buddhism in Japan. The founders in both cases (Islam and Mormonism) in his opinion misunderstanding the real purport of the kingdom of God mix up divine and human elements, and so set up the systems in which sin is undervalued, stress is laid upon actions rather than grace, and the salvation is claimed as their special enclave or preserve.

The reader would at once realize that the writer wants here to kill two birds with one stone. It is not so much as to show parallels for the sake of comparative religion but for the purpose of striking a blow at Islam from a new angle that he comes out under this guise. He seems to think that as there are some points of contact between the history of Islam and Mormonism which, by the way, does not reject Islam as do the Christians ; hence if it can be shown that such types and phenomena are historical occurences, then by implication Islam would stand condemned. He, of course, maintains that he is out not to condemn and he is astute enough to hide his real feelings under the so-called differences between the subjective and objective truths ; but his objective is evident but he hides it under the bushel

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by saying that the founders of Islam and Mormonism though impostors so far as real religion and faith was concerned were inwardly and subconsciously convinced of the truth of their missions, if not throughout, at least in the early part of their ministry. "What originally came up spontaneously in their soul," says he, "becomes finally the routine working of their profession..... and so they have to take the mask of Inspiration also, if the inner motion is lacking."

Now this is nothing but the old Christian stuff and it is for this reason that we have been forced to find out other parallels, so that our friend can realize that judged by his own standard Christianity as well as pre-Christian revelation on which Christians is based stands and falls with Islam. The first parallel cited is the visionary gift. Joseph Smith and the Holy Prophet Muhammad he says being restless by nature sought salvation for their people by retiring to solitudes wherein both had visions, the one of the angel Moroni and the other of Gabriel. True, but what shall he say of Jesus in the wilderness and the sudden appearance of the Holy Ghost in the form of a pigeon which gives out that Jesus was the only son in whom every body was to believe? Visionary, of course, why should Moses, Elijah, Abraham and a host of others be called in to comfort Jesus in the great tribulation of his soul and all made to declare with one accord that Jesus was the chosen one of God? The very foundation of Christianity and the pre-Christian revelation rest upon visions. Joseph had a dream and his wife Mary too, and the angels guide their footsteps in and out of holy land on their way to Egypt. "The word of God came unto Abraham in a vision", says the old Testament. There are scores of such prophetic visions both in the Old and New Testaments and angels of God ascend and descend upon prophets imparting their messages in loud clarion calls. Take away these visions and the appearances of the angels, and the whole Christian superstructure falls to the ground. No doubt the Holy Prophet of Arabia and Joseph Smith both retire and both have visions. But so did Jesus and Moses and Abraham and Joseph. Solitude and retirement are both prophetic characteristics, but God brings His chosen ones forth to preach

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to the people. It is a goodly company and a striking parallel, Mr. Hans Thimme. You cannot get away from it. As to your digression into other fields, whether the Holy Prophet's state of mind indicated doubt or uncertainty that is beside the point. We are concerned here with the parallels alone and they are there, not only in the case of the old prophets, but also in the case of Jesus who has constant recourse to retirement and solitude where he had beatific visions of prophets and angels. Nay he has a glimpse of and viva voce with Satan too. What do you say to that ? He who sups with the devil must have a long spoon !

The second parallel he cites is the production of the two books, the Holy Quran by the Holy Prophet Muhammad and the Book of Mormon by Joseph Smith. He says Muhammad and Joseph Smith both felt themselves to be real prophets honoured by the angel of God with a revelation which was to make an end of the religious, political and economic distress of their times. "In both cases the prophecy is given in the form of a book, though neither of them was capable of writing a book." I suppose a better parallel could have been cited had it been declared that Moses was the exact counterpart of Joseph as the former got the tables of the Jewish Law ready inscribed on Mount Sinai where he had retired to a continual seclusion of forty days and forty nights. And it is these Mosaic books on which the Christian scheme is alleged to be based. Of course I would be deviating from the subject if I said that most of the so-called Mosaic law is based according to the overwhelming modern scholarship and research upon the code of Hammurabbi. Or may I add that the Sermon on the Mount could also be cited as another parallel since it comes to be preached immediately after Jesus' coming out of his retirement into the wilderness where he is said to have fasted for forty days and forty nights, and after his final meeting with the Satan who is said to have invited Jesus to a special feast ? How the tabulation of the Sermon on the Mount came to be had in its present form, would indeed take me off to a different line and for this I would draw the attention of the reader to my article on the subject in a previous volume. Anyway these parallels could easily be cited to which could also be added,

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the historic instance of Buddha's enlightenment after his complete isolation from the mundane affairs. One is free to indict this or that system, but one must not try to conceal the truth. This happy-go-lucky way of going about religious sport is a nice pastime provided it is done indoors. On the public rostrum it is all the other way about.

His third parallel is that the Holy Founder of Islam and Joseph Smith "both acknowledge the Old Testament and New Testament as divine revelations". Yet both owing to "their imperfect knowledge alter the teaching of the Bible by subjective additions and arbitrary changes," and both when later on charged by the Jews and Christians with untruth and inconsistency "excuse themselves by saying that the Jews and Christians had falsified the original revelation of God." Now we cannot vouch for the position of Joseph Smith in this matter, but judging from the constant misrepresentation of Islam at the hands of the Christian Missionary it is not improbable that Mormonism too must have suffered a similar fate. He who can lie about one can have no scruple about the other. Be that what it may his statement of Islamic position is utterly false. The Holy Prophet, or the Holy Quran for the matter of that, never acknowledged the Old or the New Testaments as the word of God. Islam believes in the Torah or the Injil or the other books of the Prophets, but it clearly explains what it means. It believes in what was, sent down upon Moses or Jesus or other prophets in the form of revelation, or what the prophets of old wrote down themselves under divine inspiration. It is evident that none of the books of the Bible come under that category, though some of these books have sprinklings of divine words here and there, but they are not what is implied by divine revelation, nor do the writers of these books believe or claim them as such. Hence the very ground is taken away from under this parallel. But what if the parallel holds? Isn't it a fact that both the Old and the New Testaments are garbled versions given by interested parties, while there is a good deal of truth and untruth mixed up in them? Give us but one out of the whole of sixty-six books in the Bible which can be said to be a pure statement of fact.

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Not one of them has stood the test of modern scholarship or historical analysis. Islamic position is consistent, reasonable, and historic, which is amply borne out by modern scholarship and research. But to come to our point. Could not our friend find a third parallel? Did not Moses, David and Jesus believe in the law and the Prophets? Were they not charged with the violation of the law? Did not Jesus declare the immutability of the law and the Prophets, yet he himself found fault with some of its provisions? Divorce he abrogated and issued new injunctions. His predecessors in the office of prophethood he declared as thieves and robbers and the Jewish law was proclaimed to be a curse by Paul. Jesus declared at first that his mission was for the house of Israel alone and he would not give his message to others whom he called by the name of dogs and swine; yet later on towards the end of his ministry he is alleged to have enjoined universal evangelization. He gave out that he was destined to rule the house of Israel on the throne of David and to this end he exhorted his disciples to arm themselves with swords even if they had to sell their garments, promising twelve thrones to twelve of his disciples but later on when all his delusions were shed he said *that his kingdom was not of this world*, and that *he who lived by the sword should die* by it too. He stressed humility and meekness in his Sermon on the Mount, but when it came to himself he did not scruple to shower the vilest abuse. These are but a few of his inconsistencies, yet Mr. Hans Thimme says that the Holy Prophet called in his own revelation to defend himself or his wife or to establish his autocracy. May I humbly draw his attention to the so-called books of Moses where theocracy and autocracy were brought to reside in the custody of the house of Moses and Aaron? And he should not forget Jesus too who was very touchy on matters pertaining to his own person, and how fond he was in emphasising his own importance to the exclusion of all others. The poor that he wanted others to serve he utterly neglected when it came to choosing between himself and them. "The poor ye shall always have with you but me ye shall not have," he would say on such occasions; yet he would forget that he had already said that he would

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abide with them till the end of the time. Law must be obeyed and law must be fulfilled; he who broke the smallest particle of it was to be smallest in the Kingdom of heaven, but himself he declared the master of the Sabbath and treated it as he pleased—nay he allowed even his disciples to set it at naught. Fasting was an obligatory part of the law, yet his disciples broke loose from its restraint, and rather than rebuke them for this remissness he speaks in disparaging terms of all fasting. He calls it a mourning which did not become his disciples because they were the bridegroom's party and he the bridegroom, and so long as he was with them there was to be no more mourning and grieving. Yet it would be otherwise when he left. But could he leave them at all in view of his promise that he would abide with them to the end of time? Then what becomes of the fasting? How kind of him to take away the burden of the law! It was this latitude—very probably shall I call it a laxity—which inspired Paul to dispense with *the law* altogether and dub it a *curse*. Yet how is one to reconcile this attitude with Matt. v: 19 "whosoever, therefore, shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, etc.? By the way Mr. Hans Thimme says that he believes 'in the subjective honesty of both Prophets,' 'but that,' he says, "does not exclude objective error." In plain language he means that both were obsessed with the righteousness of their cause and subject to hallucinations and taking their hallucinations for certainties they did not scruple to use worldly means to attain their ends. If that is what he means, then I would put him the question: What think ye of Jesus? Let him bear in mind the few points noted above and see whether the appearance of Gabriel or Moroni has its counterpart in appearance of the Holy Ghost in the form of a dove or pigeon?

The fourth parallel that he seeks to set forth is the gradual development in their messages. Their first revelations, he says, 'were more or less thoroughly devoted to matters of religious repentance and obedience to the divine law' but their later products are more and more devoted to matters of this world; both believe that they are carrying out the will of God. Both

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believe their messages to be the ultimate and universe revelation. "Both, therefore, teach the contents of their message to a large circle and try to spread abroad the belief in it not only in their own country but throughout the whole world" To take the last part of his parallel first we can do nothing but quote Mark XVI : 15 to give one parallel. Jesus says, "Go ye into all the world and preach the gospel to every creature." These wouds are an ample evidence of the fact that Jesus believed in the ultimateness and universality of his message, or else he would not have bidden his disciples to go into the four corners of the earth to deliver that message. But if Mr. Hans Thimme entertains doubt about it, I may draw his attention to the following :—

> "And repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem." (Lk. xxiv : 47.)

> "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Gost." (Matt. xxviii : 18, 19.)

Let him also bear in mind the early disavowal of Jesus to preach his mission to the outsiders and gentiles. Does'nt he see any inconsistency, contradiction or development ?

As to the gradual development of Islam, from spiritual into worldly matters, it is not for me to say anything. I have only to show that similar developments took place in the case of others, in whom Mr. Hans Thimme believes, and therefore I have but to cite the parallels to point my tale. Of course Jesus' ministry is too short to afford an ample evidence but there are indications to show which way the wind blew. In the case of Jesus the development however takes the reverse direction. For instance we know that directly he comes into the public eye he begins to preach about the kingdom of heaven. Even his disciples take him to be 'the king of Israel.' (John I : 49.) Jesus too laboured under the same delusion, and he believed that being a scion of the House of David he was destined to set up

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again the same old kingdom among the twelve tribes and he verily believed in the twelve thrones which in anticipation of the fulfilment he apportioned among his disciples. So strong a root had this idea taken among his disciples that one of the women, Mrs. Zebedee, the mother of the two of his disciples, came to him one day to ask of him to "grant that these my sons may sit, the one on thy right hand and the other on the left, in thy Kingdom". But before long the disillusionment set in and he had to confess that his kingdom was not of this world, though but a short while ago he had commanded his followers to buy swords even if they had to sell their garments in procuring them, (Luke xxii: 36.) Apparently it was under this very impression that he was trying to strengthen the general purse and pooling resources. (John xii : 6 ; Matt. 19, 21.)

Various other developments can also be pointed out but space forbids. All I can say that may Christian friend would have done well if he had kept in view the gradual unfoldment of the Mosaic law where there is ample material for this spiritual to worldly development parallel.

My point in showing *these other paralles* is that Christian gentlemen should think twice before they condemn others. They are apt to make generalizations which cut both ways, yet in their blind zeal they hasten to strike at others, but the blow recoils on them. I have given these other parallels to show that if Islam falls by these standards Christianity too goes with it.

I have purposely refrained from touching on political developments in Islam and Mormonism became that is too well known to need any comment. For a parallel the wars of Moses, Joshua and other leaders of Israel under divine guidance can be cited.

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ISLAMIC CONCEPTION OF A LEAGUE OF NATIONS.

For the settlement of international disputes Islam lays down rules which contemplate a body like the present League of Nations; only this League of Nations does not yet embrace functions which Islam enjoins on such a body.

The Holy Quran says: "If two Muslim nations fall out, make peace between them (*i.e.* other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just rights.) But if one of them nevertheless attacks the other (and does not accept the award of the League of Nations) then all must fight the former, till it submits to the command of Allah, *i.e.*, till it is willing to abide by an equitable settlement) and when it so submits, make peace between them, and act with justice and equity for God loves the just." (XLIX: 9). This verse lays down the following principles for the maintenance of international peace.

As soon as there are indications of disagreement between two nations, the other nations instead of taking sides with one or the other of them should at once serve a notice upon them, calling upon them to submit their differences to the League of Nations for settlement. If they agree, the dispute will be amicably settled. But if one of them refuses to submit to the League, or having submitted refuses to accept the award of the League, and prepares to make war, the other nations should all fight it. It is apparent, however, that one nation, however, strong, cannot withstand the united forces of all other nations and is bound to make a speedy submission. In that event terms of peace should be settled between the two original parties to the dispute. The other nations should act merely as arbitrators and not as parties to the dispute, and should not put forward claims arising out of the conflict with the refractory nation, for that would lay the foundation of fresh dispute and

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dissensions. In settling the terms of peace between the belligerent nations care should be taken that the terms arrived at are just and equitable with reference to the merits of the dispute. The arbitrators should not be influenced by the fact that one of the parties had defied their authority.

If a League of Nations were established on these lines, international peace would be secured at once. All mischief arises out of the fact that when two nations begin the quarrel, the other nations either play the part of amused spectators, or take sides in the dispute. Such conduct, instead of removing the causes of friction, accentuates them. The other nations should, without expressing any opinion as to the merits of dispute, call upon the parties concerned to submit differences to the League of Nations, and should reserve the expression of their opinions till they have heard all the parties and completed their enquiry. They should then make their award. If either party refuses to accept the award, the nations composing the League should make war upon it, till it makes submission, and when it does so, they should settle the original dispute between the parties and should not put forward new demands arising out of the conduct of the refractory nation. For if the nations composing the League were to take advantage of the position of the vanquished nation and impose terms on it calculated to secure advantages to the arbitrators themselves, they would be laying the foundations of mutual dissensions and jealousies, and the League would not be able to command the respect and sympathy of the peoples of different nations. Their final award should, therefore, be confined to the original disputes between the parties and should not travel beyond it.

As to the apportionment of the costs of such an international war, they ought to be borne by the members of the League by whom they are incurred. In the *first* place, I believe, the necessity of such a war can scarcely arise. Every nation would realise that it would be futile to contend against the united will of the nations. *Secondly* as the whole scheme would be based on honesty and would be free from any suspicion of self-seeking on the part of any nation, all nations would be glad to join the

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League, and thus the expenses which will fall to the share of each nation would be comparatively small. *Thirdly* as each nation would derive a benefit of the working of this system, each would be prepared to make some sacrifice for it, and as wars as fought at present would become less frequent the resulting security and saving in men and money would be cheaper than the price which the nation would have to pay in the form of its share of the expenses of an international war as above described. If, however, it be supposed that the nation would have in this way to pay some extra expenses even then they should be prepared to make some sacrifice, for as it is the duty of the individuals to make sacrifices for the purposes of establishing peace, it is also the duty of nations to make sacrifices for such an end, for they are as much under the government of morals as individuals.

The failure of the schemes hitherto adopted with the object of promoting international peace and amity is due, in my opinion, to the differences between the principles on which those schemes were based and the principles laid down in the Holy Quran for that purpose. These differences relate to five matters:—

(1) Each nation insists upon the observance of the terms of previous agreements entered into by it with other nations individually, and is not willing to relinquish them in favour of a common agreement and understanding between all the nations.

(2) When a dispute arises between two or more nations it is allowed to its course, and no attempt is made by other nations to compel the nations concerned to arrive at a settlement before the matter assumes serious proportion.

(3) Different nations take sides in such disputes and thus promote dissensions.

(4) After a refractory nation has made its submission the other nations do not confine themselves to the settlement of the original dispute, and each of them seeks to derive some personal advantage from the situation of the vanquished nation.

(5) The different nations are not willing to make sacrifices in the interests of international peace.

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If these defects are removed a League of Nations could be established on the line indicated by the Holy Quran, and is only such a League which can be safely entrusted with the maintenance of international peace, and not a League whose very existence is dependent upon the goodwill of others.

The real cause underlying all international disputes is that whereas individual conduct is judged by the rules of morality, these rules are altogether ignored with reference to national conduct. Till such conduct is made conformable to the rules of morality, international relations cannot be placed on a satisfactory basis. Those interested in such matters should first endeavour to ascertain the causes of international disputes and then take measures to remove such causes An international court of arbitration should be established on Islamic principles to settle such disputes when they arise.

The causes which give rise to such disputes are :—

(1) The relations between Governments and their subjects are not satisfactory. If the teachings of Islam in this respect were followed and acted upon, *viz.*, that persons living in a country must either lend their whole-hearted support and co-operation to the Government of that country or withdraw from that country, so as not to disturb the peace of the country, no nation would dare to attack another nation without first counting the cost, for the knowledge that the subjects to the State attacked would be willing to sacrifice their all in defence of their country would sober and deter an invading nation.

(2) National prejudices are so strong that the subjects of every Government lend their support to its aggressive policy, merely because it is their Government without any reference to the merits of its cause. This prompts a Government to enter lightly upon a war, confident that whether its action is right or wrong it would have the support of its own subjects. If the principle laid down by Islam were followed, *viz.*, that the best help a man can render his brother is to prevent him from committing an act of oppression, a large number of wars and acts of agression would be avoided. True patriotism is not to support one's Government even in unjustifiable aggression, but

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to try to save it from pursuing an unjust course of conduct.

In short, treachery on the one hand and national prejudices on the other are the chief causes of war and these must be remedied before peace can be hoped for.

The world must realise that patriotism and love of humanity are not incompatible with each other. Islam has expressed this principle in a short sentence by saying: "You must help your brother whether he oppresses or is oppressed. The oppressor you must help by preventing him from committing acts of oppression, and the oppressed you must help by rescuing him from oppression." When a man tries to prevent his own people or Government from acting unjustly, his conduct cannot be described as unpatriotic. On the contrary, he is actuated by truest patriotism, inasmuch as he desires to save the good name of his country from the stain of oppression. At the same time he is actuated by the true love of humanity, for he is only trying to enforce the observance of the principle, "Live and let live".

(3) The third cause of international misunderstandings is the idea of national superiority.

The Holy Quran says: "Let not a people despise another, haply the latter may turn out better than the former." (XLI : 11.) Again it says: "We cause the periods of adversity and prosperity to revolve between different peoples." (III : 139.) A nation that is advancing towards prosperity should not, therefore, despise another nation, and thus sow the seed of hostility, it may be that the nation that is despised to-day may lead the other to-morrow.

International disputes cannot be put an end to till it is realised that mankind are one nation, and that prosperity and adversity are neither the hereditary nor the permanent qualities of a nation. No nation has had a uniform record of prosperity or adversity, nor can any nation be secure, in the future, against an adverse change in its circumstances. The volcanic forces that raise a nation to the highest pinnacle of glory or pull it down to the lowest depths of ignominy have not ceased to work, and nature pursues its designs as actively to-day as it has done through centuries past.

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THE SPIRIT OF ISLAMIC IDEALS

By Sirdar Iqbal Ali Shah

Perhaps no part of the Islamic ideals is so greatly misunderstood as the particular spirit which underlies and goes to inspire it. Broadly speaking, it may be asserted that the cardinal truth regarding the spirit of Islamic thought is the sense of unity which it emphasises. This, of course, arises out of the idea of the oneness of Allah, His essential unity, the integral nature of His being. Allah, according to Muslim belief, was not begotton, was not united in marriage, nor had He any progeny. He is unique, nor does anything stand between Him and that humanity which is His creation.

This conception of unity is found as a natural sequence in every department of the Islamic religion and polity. If, for example, we seek for it in the idea of worship we discover it in full measure. Five times a day the world of Islam, wherever it may be situated, addresses itsef in prayer to its Creator. Thus when one Muslim is praying at dawn, at afternoon, at late afternoon, at sunset or at night, he is aware that every Muslim is doing precisely the same, whether it be in China, in India, in Afghanistan, in Arabia or in England. Moreover, he is observing the same particular motions and is reciting his devotions in Arabic, whatever his mother tongue.

There is thus a universal language in use among Muslims, and by praying at one and the same hour they establish a universality of time. A unity of worship is also respected, and this is associated with a consensus of spiritual thought and impulse. At the hour of prayer, too, each and every Muslim faces Mecca, so that all the circumstances of prayer embrace that ideal of totality which springs from the belief in one God.

The centralization of the Muslim world in Mecca, where all races of whatever colour and language gather for pilgrimage, brings about, furthermore a universality of social thought. From Mecca men return to practically every part of the world, carrying with them those ideals of brotherhood which transcend race and language and which compose a tremendous force for

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the quickening of the belief in social equality. Five times a day master and servant stand side by side in prayer, and this alone suffices to quicken a sense of fraternity unknown in Western society.

These considerations are jointly and severally indicative of two express ideals, the oneness of God and the oneness of humanity, for God is one and so are His creatures. What other system of thought has so definitely established an ideal so expressive of unity ?

A point worthy of note regarding the Prophet is the veiled character of his personality. This extraordinary man who changed the course of human history, how much is actually known about him ? He was not divine, no divine birth was claimed for him. But he certainly possessed the divine right of personality in the worldly sense of the term. The phrase " Divine Right of Kings " describes the significance of the term in this respect.

Kingship has usually rested upon three bases, armed force, wealth and segregation from the public. The army always established the power of the king, money supported it and rendered him popular, but undoubtedly the most potent instrument for creating an atmosphere of divine right is personality. Legends were woven around the name of king until to the minds of the people he appeared almost as a god. He was unapproachable, he did hot mix with the people, the mass-mind conjured up legends regarding him until he appeared remote and dwelling in an almost non-human sphere.

But when the Prophet began his mission he was destitute of those advantages. He had no armed forces behind him, the people were hostile to him, he was without means and so far from being remote from the public they could have access to him at any time, for Muhammad had practically no private life. In this he was unlike most Oriental kings and potentates, who at that period were seldom seen in public. It was, indeed, the open book of his personality which made him so popular as a ruler and which permitted him to alter the relations between monarch and subject. Muhammad indulged in no supernatural

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manifestations, he lived a plain and simple life, a poor man's life indeed, he never flinched from practical work, he fought like a common soldier in the ranks, bought and sold goods like an ordinary tradesman, mixed with people of every kind and made no difference between persons as regards condition of birth, or wealth. At length by this means the whole of Arabia lay at his feet and gave allegiance to one God. The old idea of the peculiar sanctity of prophets and leaders was broken for ever so far as the Islamic religion was concerned, for Muhammad showed that it is the part of the true leader to identify himself with those he leads and not to appear as on a different plane from them. If this liberal attitude was not carried out by later Islamic rulers, it was certainly not the fault of the Prophet, nor was it due to the weakness of the lesson which he had bequeathed to them—a lesson which might well be taken to heart by all governors of men wherever their lot may be cast.

On his death-bed, and when too feeble to join his followers in the worship of Allah in the Mosque at Medina, he faced his end cheerfully. "My mission is fulfilled, praise be to Allah," he said, lowering the curtain of his cell that looked toward the mosque. Pagan Arabia had been redeemed to the eternal glory of this wonderous man, who, single-handed, approached the gigantic task of changing a world, and succeeded in changing it to his own virtuous desire.

The great triumph of Muhammad was that he brought the idea of the unity of God back to a world which had practically forgotten it, and in a certain sense had never realised it. As is well known to the students of Comparative Religion, the modern researches have established the truth of the hypothesis that primitive man, wherever he is to be found to-day, naturally believes in the existence of a great God or All-father, who looms behind the dark superstitions which form the religion of the savage. Doubtless behind the fantastic beliefs of the pagan Arabians this ideal of a single great deity was to be found obscured by broken mythologies and gross fancies, and indeed, we are assured that their Semitic brethren in Palestine and

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elsewhere had long entertained a similar doctrine. But the struggle for the supremacy of that belief was a prolonged one, covering nearly 2,500 years of time. The Jahvists of Palestine certainly made the earliest essays in monotheism, but the deity whom they placed above all others was simply a form of a rather localized wind-god, and not even the most strict among Jewish or Christian doctrinists would now agree that this early form in any way resembles the later conceptions of deity recognized by their faiths. It was, indeed, reserved for Muhammad to give to the world the first conception of God as a being of justice and mercy, not associated with any particular mythology, race or nation, not favouring any particular people. This, indeed, had been the curse of the older religions, but when they conceived the idea of a great God he was usually regarded in the light of a national leader, a god of battles, whose chief desire was the triumph of his worshippers over their neighbours. This tribal idea of God, Muhammad discarded entirely, substituting for it belief in the idea of a world deity, a god to whom the peoples of all the earth were equal.

Out of this conception of godhead, there could not but emerge a much more liberal spirit of tolerance. When the people of Islam conquered a province, and that province accepted their faith, its inhabitants at once became their equals. This is, indeed, the secret of the ready acceptance of the Islamic faith even to-day, by millions of people in Africa and Asia. Christian missionaries and other observers frequently express great surprise at the manner in which mere Muhammadan merchants succeed in converting pagan people in these continents, where they, with all their experience and equipment, have failed; but the reason for their success is to be discovered in the circumstances that the son of Islam adopts an attitude of fraternalism which the European Christian is loath to affect. While his religion may dictate to the Christian the necessity for brotherhood, his racial inhibitions and traditions make it almost impossible for him to carry it out, but this in no wise restrains the Muslim.

Unity is, therefore, both the nucleus and the aim of the Islamic faith and polity. A unity which springs from a belief in the oneness of the Creator and which spreads out to and inspires everything in creation. From this idea of oneness every belief in the Islamic faith has its rise and sanction; there is one God, one Prophet, one faith, one law, one status for mankind. The beautiful and simple perfectness of the scheme is the best proof that it emanated from a divine source, and directed by a personality, who has changed human history.

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NOTES AND COMMENTS

Tagore on the Future of Religion.

Speaking at the Parliament of Religions held in Calcutta sometime ago Dr. Rabindranath Tagore said:

> "After a long spell of scepticism, born of science which is naturally concerned with the process of creation, and not with its origin, there seems to have set in a favourable reaction in the modern mind towards religion. The evils that have followed in the wake of the present meetings of races and the evils of political and economic exploitation should not find in religious organizations allies for the creation of dissensions that are truly impious We must give heed to the call of the present age which urges us to train our minds not merely into passive tolerance, but into active understanding of religions which are not ours, but which differently emphasise some particular phase of Truth, some special process of spiritual realization."

In contradiction to what Dr. Tagore has said men of equal learning and experience think that a wave of scepticism is spreading over the whole world. The minds of the young and the old, boys and girls are turning away from religion. We have heard a great deal about apathy towards religion and this from quarters that are in a position to speak with authority on the subject. We hold that both these holders of seemingly conflicting views are right. A wave of scepticism and a favourable reaction towards religion are going on side by side. Construction and destruction, building and demolition, weeding and growing, accepting and rejecting are going hand in hand. One of the features of the times is the apparent flouting of authority all over the world There is no future for the religion which says "believe and you will be saved, disbelieve and you will be damned," and which instead of making an appeal to the reason and conscience for the acceptance of its

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principles and doctrines seeks to inflict them with force and with a show of authority. But religion, true religion, perfect religion, religion of nature, is rooted in the nature of man. He cannot live without it. He must have it. Towards such a religion a favourable reaction of the modern mind has set in Dr. Tagore invites us to give heed to the call of the present age; to train our minds into active understanding of religions which are not ours. We earnestly believe that a new era in the religious affairs of men has begun—the era of peace and mutual understanding and appreciation among the various faiths.

Different peoples and races are coming closer and nearer one another mentally and physically. The result of this close association and dispassionate and appreciative understanding of each other's viewpoint will demolish all barriers of prejudice and exclusiveness and the result will be that that religion will have the greatest chance of being accepted which will appeal most to human conscience and reason. Such a religion is Islam, and we are sure that it will be the future religion of mankind. This is not a mere pious hope. The foundations of its future greatness have already been laid.

Why Islam is Spreading in Africa?

The Rev. E. J. Bolus writes in his book, the *Influence of Islam*, as follows:

> "A grim competition between the Cross and the Crescent now proceeds in Africa. The Crescent is gaining fast. It is estimated that in Negro Africa ten heathen turn Muslim for every one that turns Christian. Sierra Leone, which less than half a century ago contained no adherent of the Prophet, has to-day a large Muslim population. The reasons for this success, which no Christian can believe to be permanent, are fairly obvious. Islam has far the larger number of missionaries, since most Muhammadans consider themselves charged with a mission to spread their faith. Unlike many Christians, they are not ashamed to speak up for what they believe. Why, indeed should they be timid, when they are so certain that they alone possess the jewelled key to life? So wherever trade penetrates Africa, Islam comes with it. The Muslim merchant

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carries in his pack both material and spiritual wares. And when he does a deal with the heathen, he improves the occasion by a little quiet proselytising. Muslim officials also, from the highest to the lowest, are constantly grasping their opportunities for religious propaganda. These men hold all the advantages of the non-professional missionary and it is hardly surprising if their appeal often comes with greater force than that of the Christian preacher who lives by the Gospel.

"Again, Islam is the least complex of world-religions. Christians, it has been said, are made, not born. A Muslim is made in a moment. Let the pagan so much as repeat the Kalima—'No God but Allah, and Muhammad is the Prophet of Allah'—and immediately, as if by the wave of a magic wand, he is a Muhammadan. It is the recital rather than the belief that really matters. The convert is not called upon to undergo a tedious period of probation, for the purpose of ascertaining to what extent his new faith has taken root. He can readily understand, or imagine he understands, the bold statement of monotheism. He need not make the effort of mind which is involved in comprehending such truths as those of the Incarnation, the Atonement, the Resurrection. He has no time to wait upon a thought. Latter he may become a sectarian. But in the first instance Islam approaches him with a united front, or at least not so manifestly divided as Christianity into communities jealous of each other. Only one version of the Quran is offered to the negro, nor is he confused with conflicting theories about its origin or its value. A form of religion which is simple, even with the simplicity of the shallow, easily commends itself to an unschooled race.

"Islam demands little from the African, and offers him much. It leaves him his wives, even if it forbids him wine—a more attractive proposition than the converse course presented by Christianity. Herein the Prophet appears as a master caterer for the weakness of human nature, which amid the very pursuit of virtue insists on clinging to its favourite vices. A kind of prescience enabled him to excel in the art of 'thinking black'. His system compounds with human passions, instead of sublimating them. In return for saying a formula and obeying some laws of ritual, the negro receives solid benefits. At

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> once he becomes a member of a great religious club, and, like the man who began work in the vineyard at the eleventh hour, he may claim equality with the scions of Islam's noblest families. If he was a slave, he wins his freedom. From that seemingly fortunate hour in which the convert enters the august Muhammadan commonwealth, all its privileges and protection are his. In the present stage of the negro's development, Islam proffers something which exactly suits him. She does not attempt to interrupt his narrow tribal life, or to obtrude upon his attention an ideal which might render his coscience uncomfortable. Finally, she promises with no faltering voice the sort of paradise which he will appreciate."

The rev. gentleman may distort the facts as he likes and he may console himself by attributing the spread of Islam in Africa to this or that cause, the disconcerting (to the Christian missionaries) fact remains that Islam is fast spreading in Africa. Whether the Holy Prophet Muhammad was a caterer for the weaknesses of human nature or Jesus Christ and whether Islamic system compounds with human passions instead of sublimating them or the Christian system, can be verified from comparing the moral conditions of those Africans who have accepted Islam and Christianity. We are positive about it as we possess the necessary data, that the converts to Islam in Africa are morally far superior to the Christian converts. The Rev. E. J. Boluss may indulge in vulgar vituperation but he cannot belie the facts of history and he cannot be unaware of the black record of even the Vicars of Christ in Rome much less that of the ordinary Christians in the Middle Ages and of the awful laxity of morals now prevalent in Christendom.

The Power of Religion

From a mere artist who was, a few years back eking out a miserable existence in Austria, Hitler has risen to be the undisputed arbiter of the destinies of a whole nation. The vast power that he weilds over the mind and will of Germany may well be envied by a Mustafa Kamal or a Mussolini. He has succeeded in imposing his ideas in all departments of life on the German people who look upon him as their Deliverer and Emancipator. But with all his power and influence the Germans seem to have

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refused to be dictated to by him in their religious affairs. He wanted to impose a 'National' religion on his people. According to him and to Bishop Muller, Dr. Rosenberg and Professor Bergmann, the most pronounced advocates in his Party of the Nazification of the Protestant Church in Germany "the Christian Religion is vitiated at its source, because it has sprung from Jewry." The Old Testament is condemned as being the history of a hated race and Christian charity is equally condemned because it involves caring for the weak and the downtrodden. Dr. Rosenberg, the supervisor of Nazi education asserts that "either we have a German God or none at all". National honour, he teaches, must come first; humanitarianism is a weakening, and therefore a dangerous, influence. This is a teaching which no truly religious person could possibly accept and the result was that those pastors and Bishops who refused to accept it were subjected to all forms of persecution. But where in secular domain persecution succeeded, in the domain of religion it has failed. According to latest news Herr Hitler "has washed his hands of this affair". This admission by Hitler of his failure to coerce his people to give their religious conscience into his keeping constitutes a great testimony to the marvellous influence that religion exercises over the human mind. Efforts have been made in the past and will continue to be made in the future to break this power but the evidence of History is, that those who endeavoured to break it were themselves broken in the attempt and time will show that those who would attempt to break it in future shall meet the fate of their predecessors. Religion is ingrained in human nature and no coercion or compulsion can uproot it.

Chaudhri Zafrullah Khan as Member of Viceroy's Executive Council

In spite of the campaign of vilification and misrepresentation conducted by a certain class of professional agitators and disgruntled irresponsible politicians in the Punjab against Chaudhri Zafrullah Khan, a distinguished member of the Ahmadiyya Community, he has risen to one of the highest executive posts in the country to which an Indian can aspire. He is to succeed in May

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next Sir Joseph Bhore as the Commerce Member in the Viceroy's Executive Council. There could be no greater testimony to the Chaudhri Sahib's exceptional abilities than that the Indian and Home Governments have contemptuously ignored the mischievous propaganda which was being carried on against him by some self-styled spokesmen of the Muslim Community. We offer our heart-felt congratulations to the Chaudhri Sahib on his appointment to this exalted office and pray that God may afford him still greater opportunities to serve his country and community.

Last Days of the Tsar

The picture on our front page is that of Nicholas II, the last Tsar of Russia. The picture was taken a few days before the Tsar was put to death by the Bolsheviks. At a time when the Tsar was at the height of his power and his Government had succeeded in completely crushing the agrarian riots in 1905, the Word of God came to Prophet Ahmad of Qadian that as the result of a mighty upheaval in the affairs of men, the Tsar of Russia would lose his throne and he and his family shall be in a miserable plight. The Great War threw several mighty thrones into dust and many kings and princes had to seek refuge in flight. But the miserable end to which Nicholas II and the Romanoff family came was most tragic. The Word of God was fulfilled in a wonderful manner. Those who may like to know how Ahmad's prophecy was fulfilled in the death of the Tsar may consult the 17th Volume of the *Review of Religions*.

Efforts to Christianise North Africa

Christian Missions are leaving no stone unturned to Christianize the Muslim North Africa. Whether these efforts would succeed or not time alone would show. But there is no denying the fact that the endeavours that Christian Missions have made and are still making to win the whole, especially the Muslim, world for Christianity are simply incomparable and unparalleled. The following extracts from the October issue of the *Moslem World* would give the readers of the *Review of Religions* an idea of the intentions of the leaders of the Church regarding

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North Africa :—

"The opinion of the missionary body on the field—with whose invaluable collaboration this article has been written—is fairly general that at this stage of the work in North Africa direct evangelistic effort should immediately be developed. The period of mere defence is passing, the open field invites advance. The new opportunity, however, is revealing as by a vivid revelation how unprepared the missions are to take the inviting initiative. They have not the strength to do so. This land—one of the largest homogeneous mission fields of the world—covers an area of about one million square miles, equal to that of the whole of British India. In it there are about sixty men engaged in Muslim work, also nearly two hundred women who are bravely laboring to break the power of social tradition, unreasoning ignorance and family conservatism in which Islam finds one of its last and strongest defences. There are not enough women engaged for such a hard task, but of men, the number can only be regarded as pitiful. In Tunisia, for example, one of the hardest and stoniest fields of the Muslim world, there are only five men, and the whole of Tripoli is held by one.

"The unique opportunity in North Africa would warrant a conference of missionary leaders to study the whole problem and formulate a plan to solve it in the spirit of prayer and waiting upon God. Such a conference might discover that the combination of many elements would be necessary to solve it. The unifying factors evidently are supremely important. The need of a central body through which strategical guidance might be given to develop an evangelistic movement would probably dictate the advisability of greatly strengthening the North African Mission, which alone is engaged in work throughout North Africa. Further, there would appear the need of a close co-ordination, both at home and on the field of all the missions engaged, and a new emphasis laid upon the intensive spiritual culture of native believers and their organization into indigenous churches, as a means of securing a larger spiritual contribution on their part to the general task. Great importance would be attached to the calling into partnership of the Protestant leaders in the evangelical churches in France, Italy and Spain—the occupying Powers in North Africa. An appeal to the evangelical churches in America to assume a large participation would suggest itself, so that their contribution of missionary initiative, drive and courage might be secured; and full utilization made of their advantage in not belonging to any of the nations who have territorial commitments in Africa."

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AHMADIYYA MOVEMENT IN FOREIGN LANDS.

West Africa

The Rev. F. R. Hakeem, our Missionary to the West Coast of Africa in his letter from Lagos, dated 17th August, writes as follows regarding his activities in Gold Coast and Nigeria :—

"In my last letter I had written that the prestige of the Ahmadiyya Movement had grown and increased during the past few years to such an extent that before the Chief of Salt Pond was installed on his *Gaddi* he came to me to seek my blessings. A few days after the installation ceremony of the Chief at Salt Pond was over, another Chief who is known in these parts as the Chief of Chiefs was invested with ruling powers in a town situated some miles away from Salt Pond. The Ahmadi friends in his town informed me that he also wanted to come to our mosque to request me to pray for him. I went to the town of the Chief and in our Mosque there I received him. He walked in a humble manner bare-footed and sat down on a mat having divested himself of his ornaments and jewels. I prayed for him and accompanied him to his palace. Before I took leave of him I reminded him of his duties and obligations towards his subjects for which he thanked me. His mother wished to shake hands with me as a token of appreciation and gratefulness for my praying for her son and giving him a piece of sound advice. I, however, bowed a little and in a brief speech told her that the respect in which Islam holds women demands that men should not shake hands with them. She quite understood and appreciated my remarks. The name of the town referred to is Mankessim.

"In Northern Nigeria there is a Muslim state, named Sokoto. The Chief of this state is called and addressed as 'Sultan'. A few weeks back he was proceeding on a pleasure trip to England and was to embark from the Takaradi port. This place is about 75 miles from Salt Pond. I went to see

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him off and gave him the glad tidings that the Promised Mahdi whose advent was impatienly awaited by the whole Muslim world had come. He was accompanied by the Amir of Kano whom I knew already and through whom I talked to the Sultan in Arabic The Sultan received me respectfully and was glad to hear what I had to say about the claims and teachings of the Promised Messiah. To the European Officer who was in charge of the Sultan I presented a copy of *A Present to the Prince of Wales.*

"In my previous letters I have written that we have started building the Ahmadiyya Mission House in Salt Pond. I am confident that by the grace of God the building shall be complete very soon. In spite of severe economic depression the members of our Community are giving liberal donations. It gives me extreme pleasure to state that since I wrote last 136 more persons have joined the Ahmadiyya Movement.

"Since 1922 when Maulana Nayyar left Nigeria there was no regular missionary in Lagos. The Imam Ajose has been in charge of the work since then and he has acquitted himself of his charge admirably The Ahmadies of Lagos have fully co-operated with him in carrying on the work of the Community successfully. The work has progressed and developed but the Ahmadies of the place themselves are in need of further training and require to be reared up on Ahmadiyya traditions. Therefore in pursuance of the orders of Hazrat Khalifat-ul-Masih I reached Lagos on 26th July. I was given a hearty send-off by the brethren at Salt Pond. I have worked in Gold Coast for about ten years and there has grown up such deep affection between me and the Ahmadies of Salt Pond that no distance however great can lessen it. On my arrival in Lagos I was accorded an equally warm and enthusiastic welcome. The bonds of Islam and Ahmadiyyat that bind me with the African brethren whether in Gold Coast or Nigeria transcend all barriers of colour, clime and country. In my absence Mr. Bin Yamin will act as Imam-us-Salat, Mr. Jamal will be the manager of all the Ahmadiyya Schools in the Colony and

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Messrs. Said, Abdur Rahim, Abdul, Alhasan and Muhammad II will be in charge of financial affairs. In Ashanti Brothers Yunas, Abu Bakr and Omar would be the general managers.

"On my arrival in Lagos on 26th July I was received on board the ship by the President and the Chief Imam. When I was descending from the stair-case the whole port re-sounded with the words *Akabo, Akabo* (we greet you). A photograph was taken on the port and I travelled a distance of ½ mile to the Ahmadiyya Mosque on foot, accompanied by all the members of the Lagos Community. Joy and delight radiated from the faces of the Ahmadies and they were proud that their Imam and Leader, Hazrat Khalifat-ul-Masih had sent a missionary for them to look after their spiritual needs. I went straight to the mosque and said two *rakats* and then visited the tomb of the late Chief Imam, Muhammad Damri.

"Our brethren in India will be glad to know that we have won the case of the Ahmadiyya Mosque which had dragged on for years. The non-Ahmadies intend to institute an appeal in the West African Appellate Court.

"This is my fourth week in Lagos. Since the time I reached here I have not slept for more than 4 hours any night. The pressure of work keeps me waking late in the night. My daily programme is roughly as follows :—A short speech after the morning prayer, *dars* of the Quran in the Jami' Mosque between *Isha* and *Maghrib* prayers and the *dars* of *Ahadis* and the books of the Promised Messiah for 1½ hours.

"Every Sunday I give a public lecture. The news will be read with pleasure that the Ahmadies of Lagos are an enlightened and educated community. Ahmadi girls are getting education in the local colleges and high schools. They have got a separate association which is known as "Young Ahmadiyya Girls' Society". Some non-Ahmady girls are also members of this society. I give two lectures every week in this society to guard them against the evil influences to which they are subject in their Colleges and Schools."

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
Commercial Road, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE AHMADIYYA MOVEMENT,
25-27, Alof Street, Okepopo, Lagos,
Nigeria, W. Africa.

(6) THE AHMADIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Australia.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Sharial Burj, Haifa, Palestine.

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD. SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra)

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